





Multicultural Education Dept.
Eagle's Eye
240 KMB
Brigham Young University
Provo, Utah 84602

multicultural
programs

Winter '85/'86

eagle's eye



Brigham Young University, Provo, Utah 84602

Vol. 18, No. 2

PROMISED ADVENTURE'S

THERE CAME
MANY PROPHETS
PROPHESYING...

JERUSALEM, 600 B.C.

AND LEHI WENT FORTH TO
PRAY FOR HIS PEOPLE,
WITH ALL HIS HEART.

THAT THE PEOPLE MUST
REPENT OR THE GREAT CITY,
JERUSALEM WILL BE DESTROYED.

AS HE PRAYED, A PILLAR
OF FIRE FLAMED UPON
A ROCK BEFORE HIM,
AND HE SAW & HEARD
MANY THINGS.
HE RETURNED TO HIS
BED, BEING OVERCOME
WITH THE THINGS THAT
HE HAD SEEN & HEARD.

AND HE WAS CARRIED AWAY
IN A VISION... HE SAW ONE
DESCENDING FROM HEAVEN
WITH TWELVE OTHERS.

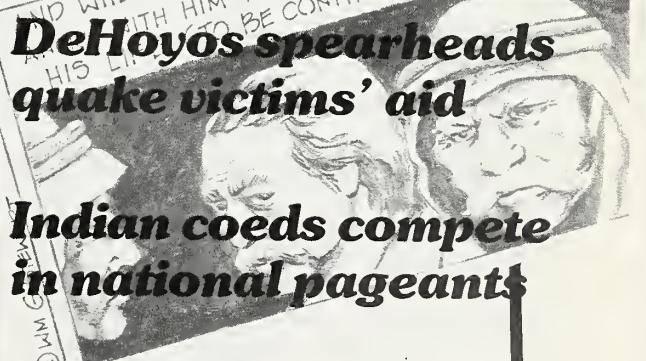
**Alumnus plans comic book format
for Book of Mormon stories**

THE TWELVE PRESENTED
LEHI WITH A
BOOK, AND BADE
HIM TO READ.
HE READ...

WO, WO, UNTO
JERUSALEM FOR I HAVE SEEN
THINE INIMICIONS! MANY WILL
PERISH IN THAT DAY...

**DeHoyos spearheads
quake victims' aid**

**Indian coeds compete
in national pageants**



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ON THE COVER—Sample of alumnus Bill Stewart's artwork gives preview of his plans for a Book of Mormon series in comic book format. BOTTOM LEFT—Multicultural Programs' Arturo DeHoyos views damage caused by Mexico earthquake. BOTTOM RIGHT—Graduate student Roberta John receives a good luck hug from actor Claude Akins, backstage during the Miss Indian USA pageant held in Washington, D.C.

Director's corner

by

Max W. Swenson
Director,
Multicultural Programs



Most of you are aware of the changes that have occurred in our department over the past few months. These changes involve a movement from an academic department to a student services and programs orientation. Under the able direction of Dr. V.C. Osborne, a very necessary and effective academic base has been established. Those professors who previously worked in Multicultural Education have been transferred to their respective academic departments. Even though they have been physically moved, we have been given the assurance that they will still maintain their special interests in multicultural students and provide special attention to those students in this special population of the University. Multicultural Education will now be called *Multicultural Programs*. This new title opens the door to expanded vision and development.

As we move forward with this expanded perspective, we feel there is a constructive place in our work for focus on specific values to guide our work and connect us to each other and those we serve. In this spirit, we have established the following values for Student Life and our department.

- 1. ENVIRONMENT:** We value an environment which promotes the balanced development of the total person and is value laden and moral. Such an environment promotes and preserves the dignity of the individual, permits diversity, and allows people to participate in shaping the influences of their lives.
- 2. INTEGRITY:** We value congruence between personal belief and action in accordance with the gospel of Jesus Christ.
- 3. RIGHT TO CHOOSE:** We value man's unfettered right to choose. Since choices have consequences, we value informed choice, where the application of those consequences is righteously administered.
- 4. MORAL MATURITY:** We value moral maturity, (i.e.) the fully developed capacity to govern personal behavior and to make righteous judgments by the principles of the gospel of Jesus Christ.
- 5. POSITIVE REGARD:** We value a positive regard for self and others, motivated by concern for the well-being of others rather than for one's own gain, and the crediting of good intentions and honest purposes to others.
- 6. SOCIAL RESPONSIBILITY:** We value an individual's concern for the community and one's willingness to participate and contribute to the welfare of community members.
- 7. ANCHOR POINTS:** We value systems which provide students with anchor points from which continued growth is possible; and we desire to seek or create opportunities which allow students and staff to progress toward the realization of both temporal and eternal potentials.
- 8. CULTURE AS A RESOURCE:** We value the cultural diversity brought to our community by international and minority populations as a resource to the University. We encourage instruction, programs and services which call upon these resources in accomplishing the mission of the University.
- 9. INVOLVEMENT:** We value interactive relationships between each and all members of the University community—interactions that result in increases in the sense of identity, unity, and expanded horizons.

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Newsbriefs from Multicultural Programs and the Indian World



16 Indian students receive degrees

Sixteen Indian Students received various degrees from BYU at the end of the fall semester in December.

Completing a master's degree in communications was Jamie Cook, Cherokee, Great Lakes, Ill.

The following students completed bachelors degrees: LeeAnna Arrowchis, Ute, Whiterocks, Utah, family living; Doreen Arviso, Navajo, Chinle, Ariz., recreation management; Sunny Dooley, Navajo, Vanderwagon, N.M., speech communication rhetoric; Leonard Frazier, Navajo, Huntsville, Utah, industrial design; Teresa Frazier, Navajo, Provo, elementary

education; Lapita Frewin, Navajo, Kayenta, Ariz., social work; Jackie Lucas, Lumbee, Pembroke, N.C., public relations; Raymond Murphy, Navajo, Salt Lake City, design graphics technology; Gerald Scarzella, Eskimo, Anchorage, Alaska, math education; Katherleen Simms, Navajo, Thoreau, N.M., Nursing; Herbert Smith, Navajo, Whitehorse, N.M., communications; and Jenne Trimmal, Catawba, Rock Hill, S.C., advertising.

The following students completed associate's degrees in University Studies: Susan Gardner, Crow, Lodge Grass, Mont.; Tona Smith, Sioux, Hamilton, Mont.; and Kenneth Williams, Seneca, Versailles, N.Y.



Tuition increase set for fall semester '86

The BYU Board of Trustees has approved another tuition increase for the 1986-87 school year. In the fall, tuition will increase to \$775 a semester for undergraduates compared to this year's tuition of \$740.

Tuition for graduate and advanced students will increase to \$900 a semester from \$850; Law School tuition will increase

to \$1,460 a semester from \$1,380; Graduate School of Management tuition will increase to \$1,460 a semester from \$1,350.

Non-members will still pay one and a half times the LDS Church members' tuition. The Church, through tithe payers, provides 65 to 70 percent of students' educational expenses for those who are LDS.

Changes made in LDS Indian placement program

The LDS Indian Student Placement Service has recently made some changes. According to an *Ensign* interview with David A. Albrecht, coordinator of the ISPS, "The major modification has been a change in the program's eligibility requirements, raising both the age requirement and the enrollment standards.

As of the 1984-85 school year, only students in the fifth through 12 grades were eligible. That age limit has been raised to the sixth grade for this year and will continue to go up one grade year until the 1988-89 school year, when the program will have evolved into a four-year program, covering only grades nine through 12.

Enrollment Standards

The higher enrollment standards require a student to be no more than a year behind in school; have a 'C' average in core subjects such as math, English, and reading; live by LDS Church standards both on and off the program; have good physical and emotional health; and demonstrate potential leadership qualities. The student must be a member of the LDS Church (having been baptized no later than May 30 of the year they go on Placement) and be interviewed and recommended by their bishop or branch president."

From: *Ensign*, October 1985.

NAPA director, Tapahe, 'Outstanding Young Man'

The Native American Press Association opened an office in Denver, Colo. last fall with Loren Tapahe as the executive director. Tapahe is a Navajo from Window Rock, Ariz. He is a graduate of BYU and received a bachelor's degree in business management in 1979. He was also former publisher of the *Navajo Times TODAY*, the only daily Indian newspaper in the country.

Tapahe was recently named one of the Outstanding Young Men of America by the Outstanding Young Men of America Board of Advisors. Men are nominated for this award by congressmen, governors, mayors, and other state and local officials. Those named are being honored for their outstanding civic and professional contributions to their communities, their states, and their nation. Their biographies will be printed in the *Outstanding Young Men of America*, a prestigious annual awards publication.

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Swenson heads Multicultural Programs

by ROBERT RALEIGH

Max W. Swenson has been named the new director of Multicultural Programs in Student Life at Brigham Young University. Reorganization of the department and relocation of personnel was announced at the beginning of the 1985-86 academic year. Former chairman Dr. V. Con Osborne has new administrative responsibilities in the College of Student Life.

Swenson, who transferred from the Counseling Center at the beginning of the school year, is a BYU alumnus. He received his B.S. in sociology and his Master's in religious education at BYU. In addition, he has completed doctoral studies in counseling psychology at Utah State University and the University of Colorado, where he was director of the Boulder LDS Institute of Religion.

Swenson Family

Swenson and his wife, Annalene, have eight children—four sons and four daughters. Six are married and two are living at home. The Swensons have also participated as foster parents in the LDS Indian Placement Program.

A number of changes were made in the Multicultural Education Department, now called Multicultural Programs, primarily to accommodate a growing non-Indian minorities population. The department will expand its focus on minorities such as Blacks, Hispanics, American Polynesians, and Asian Americans, in addition to continuing strong Native American and international student programs. Swenson anticipates that this expanded emphasis will allow students of diverse cultures to interact, and to learn from each other. He feels that they will also be able to assist one another in adjusting to a new culture and environment.

Increase Program Depth

In addition to expanding the breadth of the program, Swenson would also like to increase its depth. His plans include not



Multicultural Programs Director Max Swenson

only earlier recruiting, but helping minority students gain marketable skills through increased cooperative education programs. He wants to look for outstanding students as early as the ninth grade, and encourage them to think about preparing for a college education. While Swenson hopes that they will consider attending BYU, he stated, "I don't think our primary purpose is just to get kids to BYU, but to encourage them to pursue higher education." For those students here at BYU, he wants to expand the existing work-study program. He especially wants to develop cooperative education programs on and off campus so that minorities can receive valuable work experience that is compatible with their academic preparation.

Strong Background

Swenson brings a strong background of cultural interaction to his new position. He has been associated with the department for almost 10 years, five of them as International Student Advisor. He also served

as president of the BYU Asian Branch of the LDS Church.

Prior to teaching at BYU, he served in the military in Japan. Later he taught biology at the Church College of New Zealand. He also studied in Germany under a Fulbright Scholarship. He visited Taiwan at the invitation of the Minister of Education and has traveled extensively in the South Pacific and the Holy Land. The wide range of his experience is well suited to his new position.

"Touchstone"

Swenson hopes that the department will be able to serve minority students well, but he also hopes that the University will be able to take advantage of their being here. Too often, he suggested, minority students are considered only as a special problem. International and minority students are, according to Swenson, "the touchstone of what's going on in the real world." And in keeping with the slogan, "The World is Our Campus," they are a valuable resource to the University.



William Lannis Alligood

Alligood new budget director for Multicultural Programs

by DEBORAH ALLEN

BYU graduate William Lannis Alligood is the newest addition to the Multicultural Programs staff. He will be directing Financial Aids

Alligood worked with the Ernest L. Wilkinson Center for the past 12 years. He was the team leader for the Departmental Participative Management Team. He was also responsible for the design, development, and implementation of a Developmental Human Resource Management System for the Department of Student Programs; and the instruction and training of all departmental employees in developmental theory, human resource management, situational leadership philosophy, and ecosystem design.

Business Oriented

Alligood received his Bachelor of Science in accounting, business management, and real estate. Since graduating from BYU, he has been business manager

for the ELWC and supervised six full-time store managers. He has also controlled a \$1.5 million annual budget.

"My new job is to organize and establish a business office for Multicultural," Alligood stated. "This entails controlling the budgets for each program; supervising business aspects of the department and overseeing the financial services area."

Alligood and his wife Pamela, have three teenage sons. His spare time is spent reading, traveling, going to movies, working with automobiles, hiking, and architectural design and development.

Reflecting on Multicultural Programs' goals, Alligood stated, "This is a much needed program which is beneficial to the students. The department has much to offer. We also hope to keep the same level of service to the students. It is our hope to do more than we were able to do in the past."

Louis honored as 'outstanding alumnus'



Ray Baldwin Louis

Ray Baldwin Louis was one of the alumni honored by the Student Life organization during Homecoming week in October. Louis, a Navajo, has distinguished himself in a number of areas, including journalism, public relations, and entertainment. He has also spent a great deal of time in service to his people and as an LDS Church leader. The theme of Louis' lecture was service to others, and the preparation that precedes it.

Louis graduated from BYU with a B.A. in journalism in 1974. Since that time, he has worked in a number of public relations and media positions. After graduating, he worked in public relations for the Navajo tribe, and later worked with the University of New Mexico as a public relations associate with the Navajo Health, Physical Education, and Recreation Program.

Press Secretary

In 1984 he was appointed as the press secretary for the office of the chairman by

Peterson Zah, chairman of the Navajo Tribal Council. He served in that capacity until his appointment to handle public relations and to direct the Department of Broadcast Services for the Navajo Nation. Currently he is also a member of the Governor's Television and Motion Picture Advisory Board.

Louis also is a professional entertainer, and gives charity performances for Navajo handicapped children. He has been involved in helping many youth groups, including sponsoring several youth sports teams. He has directed and produced several films for Navajo youth. He has served in several leadership positions in the LDS Church, including president of the Crystal (N.M) Branch.

"Cycles"

Louis' talk, entitled "Giving of Oneself—the Willingness to Return Service

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Professor delivers funds to Mexico quake victims

by DEBORAH ALLEN

Dr. Arturo DeHoyos, sociology professor in Multicultural Programs at BYU left for Mexico City, Friday, August 27, to take money donated by Utah County residents to aid Mexican citizens, following the twin earthquakes which hit Mexico the previous week.

DeHoyos, a native of Mexico, was a professor at the University of Indiana for 10 years before coming to BYU and has done extensive research on the effects of disasters. He knew the shock the Mexican people were suffering, and with the aid of the relief funds, money was supplied to some of the victims to help them cope with the devastation of loss of homes, food and shelter. He distributed a total of \$3,600.

Wanting to help

"There were many inquiries from people here wanting to know how to help and not knowing what to do," explained DeHoyos. So, he made legal inquiries about fund raising, then set up an account at Zion's Bank. The contributions immediately started coming in.

Once in Mexico City, DeHoyos chose to distribute the money by hiding it in Bibles. "I was concerned that giving help in the open, especially cash, might precipitate jealousy, envy and even anger on the part of those who could not be included," he explained.

Informal Interviews

DeHoyos located a line where women were waiting to receive food and blankets. He inferred that in the Mexican family the father is the head, and when a disaster strikes, the leader is badly shaken. The mothers feel a greater sense of responsibility toward their children. "I talked with some women to see who had children, no were homeless, to find out what their

hopes and plans were," DeHoyos stated. From these informal interviews he decided who should receive money.

There were three main areas of the city hit by the earthquakes, causing over 3,461 deaths. Ninety-five percent of the city was left untouched.

Government Criticized

The Mexican government was criticized by other governments and the Mexican people for waiting three days before asking for foreign aid. "There are many articles that criticized the government for inefficiency—this is difficult to judge," DeHoyos said. "This type of situation is unprecedented—it is hard to know what to do. The city government thought they could handle the situation as they always have. The government did provide shelters



or places for the families to stay and eat. A long range program was started to build permanent homes."

There were hundreds of fires instead of the normal two or three caused by the earthquakes, according to DeHoyos. Many doctors and nurses were killed and hospitals were destroyed. Numerous Americans came to help. There were many



Mexican Youth

"The most spectacular source of help came from the Mexican youth," commented DeHoyos. "Thousands and thousands of youth began helping people by bringing blankets, ropes, food and

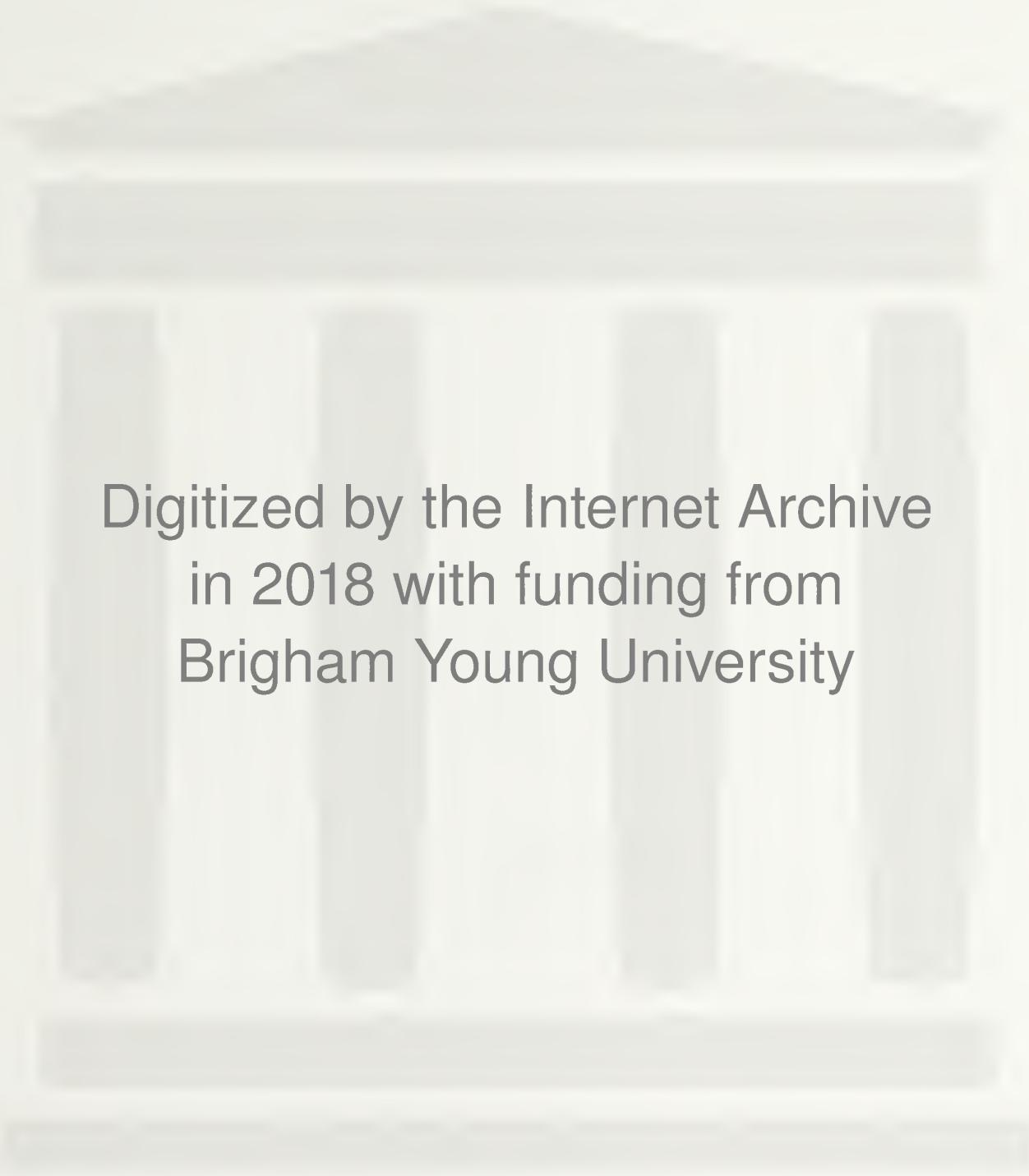


water, and by searching for victims and survivors."

DeHoyos also visited people who had relatives in Utah Valley and he reported they are all well, "even though some of them had been evacuated from buildings that later collapsed." DeHoyos returned to Mexico in December to distribute additional funds which had accumulated in the bank account.



CLOCKWISE from TOP CENTER—Dr. Arturo DeHoyos, sociology professor in Multicultural Programs, examines damage to a six story building following Mexico City's two earthquakes in August. Fallen debris left cars parked in the streets looking like they belonged in a junk yard. A building in the heart of the city shows extensive damage. A building's caretaker and his wife visit with DeHoyos in front of their new home—a makeshift tent. A Catholic priest helps DeHoyos locate families with the greatest need. Dr. DeHoyos and a friend speak with a soldier guarding against looters in a residential district of Mexico City.



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Sunny Dooley runner-up in national Indian pageant

by HEE-JAE WYLIE

On Sept. 7, Miss Indian BYU 1985, Sunny Dooley was named third runner-up at the conclusion of the five-day Miss Indian America Pageant, held for the first time in Bismarck, N.D. (It was previously held in Sheridan, Wyo., for 30 years.) Sunny competed with 23 Native American women from 24 different tribes and 19 states.

Twenty-three-year-old Jorja Frances Oberly, an Osage-Comanche-Nez Perce from Kooskia, Idaho was crowned Miss Indian America 1985. She is currently studying business administration at Clark Community College in Lewiston, Idaho.

Requirements

"The three basic entrance requirements for the pageant are to be from 18 to 25 years of age, a high school graduate, and of at least one quarter Indian blood," explained Sunny. This year, the 12-member judges' panel was composed of equal numbers of Indians and non-Indians.

From Sept. 3-7, the 23 girls rehearsed together. All of the participants had 30 minute interviews about their cultures, and discussed problems that their reservations are currently struggling with. Another 30 minutes was given to the candidates to describe their achievements and goals, and to express their reasons for participating in the Miss Indian America Pageant.

Positive Role Model

"The pageant isn't just a beauty contest," Sunny commented. "The candidate must be a well-rounded representative and be able to serve as a positive role model for Native American youth."

Sunny is completing her bachelor of Arts degree in speech communication with a minor in art. She is an active member of the Gold Key Honor Society. Since this her last semester, she devotes most of her time to her classes in order to prepare herself for "the real world" after graduation.

Graduation Near

*Miss Indian BYU '85
Sunny Dooley (above) was
third runner-up
to Miss Indian America. Sunny
passed her crown
on to Carla Jenks
(right) after graduating
in December and Carla
(far right) will reign for
the rest of the '86 academic year.*

began last summer by traveling throughout most of Europe.

"I don't have detailed plans for traveling in the near future but, I know what I want to do, and I can take chances as they come," she added. "Sometimes flexibility is needed in terms of handling plans and goals."

World Traveler

Another dream Sunny has is to be a world traveler. As a part of this plan, she



Carla Jenks assumes duties of Miss Indian BYU 1986

by HEE-JAE WYLIE

Carla Jenks is the new Miss Indian BYU for the academic year of 1985-86. She received the Queen's Award last spring in the Miss Indian BYU Pageant during the Lamanite Week.

Since former queen Sunny Dooley is graduating in the middle of the academic year, an eligible candidate was needed to take the crown. According to pageant committee member Savania Tsosie, "We (the committee) had an agreement that Carla was the one who was most qualified

among the award-winning participants in the pageant. During the pageant, committee members and other contestants felt she was the most cooperative and punctual contestant. And also, Carla has a knowledge of Indian culture and of national and regional Indian affairs."

Eastern Cherokee

Carla is an Eastern Cherokee from Cherokee, N.C., and is a sophomore majoring in pre-dentistry with an emphasis in orthodontics.

She has been a member of the Lamanite Generation for over a year. She practices Monday, Wednesday, and Friday from 2 to 6 p.m. Her major contribution is in dancing. She has had gymnastic training since she was six years old. The Lamanite Generation performed in Star Valley, Wyo., in the middle of November.

In her spare time, Carla does needle-point and rock climbing. She said, "That's a good way to refresh my mind from studying."

Dental School Plans

After her schooling at BYU, Carla plans to go to dental school at North Carolina State University. She has worked as a receptionist/assistant in the dental clinic on her reservation.

"This previous experience influenced me to be interested in orthodontics," she explained.

Carla went home in the middle of October to attend a Pow Wow, which turned out to be culturally rewarding for her.

Pow Wow Contest

"In this festival, 5,000 people were involved from the reservation," she explained. "In the Pow Wow dance contest, I was the second runner-up. My mother and father were very happy about it and it was good to see my dear brother and sisters along with my friends. The festival brings to mind many good memories and helps me to appreciate what I can learn from the reservation."

This coming year Carla plans to participate in various Indian pageants along with dance contests and to visit several reservations to give speeches to the Indian youth. She will also be the chairperson for the 1986 Miss Indian BYU pageant.

—in Washington, D.C.

2 BYU coeds

by SUNNY DOOLEY

This page, CLOCKWISE from right—Indian actor Will Sampson poses with Roberta John backstage during the pageant. The Kennedy Center, complete with tipi, provides the setting for the first annual Miss Indian USA pageant as emcee Bert Parks introduces the contestants. Roberta receives a good luck hug from actor Claude Akins. Roberta and former BYU student Shannon Tingey, both Navajos, prepare to model their traditional clothing. "Fame" star Nia Peeples and Indian host Sammy Tonkei-White clown for the camera with fellow performers. Opposite page, CENTER—Contestants visit the office of Ross O. Swimmer (far right), the new assistant secretary of Indian Affairs. Next to Swimmer is the new Miss Indian USA, Mary Martha Moore. BOTTOM—Roberta met many celebrities including master of ceremonies Bert Parks.



The First annual Miss Indian USA pageant and National Indian awards ceremony was the climax of a week long celebration of the National American Indian Heritage Week—Nov. 17-24, in Washington, D.C.

The pageant, hosted by television personality Bert Parks, selected Mary Martha Moore, 22, a Quapaw-Osage from Miami, Okla., as Miss Indian USA 1985-86. A graduate of Stephens Women's College, she also was the recipient of the third place talent award for her rendition of "Memories", a musical selection taken from the Broadway production, "Cats."

Runners-up

First runner-up was Laurel Anquoe, 24,



compete in Miss Indian USA pageant

a Kiowa-Onandaga from Norman, Okla. She won the first place talent award for singing and dancing to "Sweet Georgia Brown."

Doreen Brown, 20, Yuitik Eskimo-Ingalik Athabascan from Anchorage, Alaska was second runner-up. Third runner-up was Luann Jamieson, 24, a Seneca from Bayson, N.Y. Other award winners in the pageant included, Miss Congeniality—Nora Jean Dial, 21, a Lumbee from Highpoint, N.C.; and the "Walk in Beauty Award," which is based on physical beauty and poise, awarded to 18-year-old Tracy Clark, a Kiowa-Pawnee from Lawton, Okla.

BYU Co-eds

BYU graduate student in communica-

tions, Roberta John, Navajo from Kirtland, N.M., was one of the 17 participants in the pageant. Former BYU student Shannon Tingey, Navajo, Provo, Utah, was also a contestant.

Roberta commented that her week in the nation's capital provided many opportunities. Although she met various Indian leaders, dignitaries, and celebrities, she was most influenced by a Crow Indian medicineman, Austin Two Bones, from Montana. The counsel he shared and experiences he related from his past were an inspiration to her.

First Pageant

Mentioning that this was her first pageant ever she said, "Just competing

"Felt Like a Winner"

"I came away from the pageant with dignity, pride, and honor. To have the other contestants, judges, and viewers come up to me and say how proud they were I'm about to receive my master's degree in television broadcasting was enough to make me feel like a winner. Just knowing that I had captivated everyone's heart and displayed a unique talent was enough for me. For my talent, I presented a video profile of myself through the use of slides in conjunction with a videotape story that I put together while I worked as a reporter for a company down in Phoenix, Ariz., a couple of years ago," Roberta added.

The selection of Miss Indian USA was by a panel of distinguished judges, which included renowned Indian actor, Will Simpson. Nia Peeples of television's "Fame" was a guest performer at the pageant. Actor Claude Akins and Indian personality Sammy Tonkei-White were the award presenters for the gala event at the Kennedy Center.

Indian Awards

In conjunction with the pageant the American Indian Benefit Gala included a National Indian awards ceremony. Selected by a panel of judges from submitted nominations, the awards were presented in the following categories: 1986 Indian Leadership Award was given to Ross Swimmer, the Principal Cherokee Chief from Talequah, Okla. He was recently confirmed by Congress to be Assistant Secretary of Indian Affairs; 1986 Indian Woman of the Year Award went to Victoria Thornton, director of personnel for the White House Conference of Small Businesses; Phillip Martin, chief of the Mississippi Choctaw, was the 1986 Indian Man of the Year. He is from Philadelphia, Miss.

Dr. Annie D. Wauneka, 75, a Navajo from Window Rock, Ariz., was the Indian Senior Citizen Award winner and Cherokee Greendeer, 5, an Oneida-Cherokee from Talequah, Okla., was selected as the National American Indian Poster Child.



with other young ladies who were representing their tribes, was enough to get my adrenalin flowing faster than normal."

Citing one of the many highlights, Roberta said she and the other contestants had the opportunity to introduce themselves to a near sell-out audience and TV cameras at the Kennedy Center for Performing Arts. "Even though I did not come back with a title, I have learned so much about myself both in the traditional and modern senses. It was nice having others respect you for your talents."



Two Navajo Indian students enroll in AFROTC program

by DARLENE JENKINS

Two of the 250 cadets in BYU's Air Force ROTC program are Indians from Arizona—Evelyn Littlefoot and Walter Yazzie.

Littlefoot, Navajo, from Tonalea, Ariz., is an airman in the program. She plans to spend four years to become a flight controller or a pilot and then retire in 20 years. Now training as an airman, she hopes to work with the Military Air Command. She enlisted in the Air Force in February of 1985 and will begin her active duty in February 1986 in Texas.

High Scores

Evelyn was contacted by the Air Force, the Marines and the Army because she scored very high on her military test. The score was high in electronics, which interested the Air Force. She decided to go with the Air Force because it offers tech-electrician training, which is her main interest. She says the program is well-organized and includes travel, of which Evelyn hopes to do a lot.

"Being in the Air Force is not just having a job and supporting a family," explained Evelyn. "It's also more than just being physically and mentally fit. It is a profession in which I can do the best job I know how. It's a 'state of commitment' in which I can serve my country, and also defend the rights of the Constitution as well as the people of America in war time, peace time and hardship."

Advantages

Being in the Air Force has many advantages according to Evelyn including meeting new people, working with updated equipment in technology, and learning how to discipline oneself. Like everything else, though, the Air Force has its disadvantages. "I have to wear my hair up. I'm on call 24 hours, and I'll be working in all conditions of weather," said Evelyn.



Besides the military, Evelyn enjoys reading, listening to music and eating combination pizzas. "I also love to run between 20 and 40 miles a week. One of my ambitious goals is to run in both the Boston and New York marathons," stated Evelyn. She is also a staff member for the *Eagle's Eye*.

Reservation

Evelyn grew up on the Navajo reservation before moving to California at the age of 12. Later she attended Tuba City High School in Tuba City, Ariz. She went on the LDS Placement Program to Simi Valley, Calif., where she graduated from Simi Valley High School.

Evelyn offered advice to others who might not be sure of their career plans. "If you want to be skilled, go into the military and you will be disciplined, not only physically but also mentally."

Helicopter Hopes

Yazzie, Navajo, from Window Rock, Ariz., is also an airman in the Air Force program. He hopes to be a helicopter pilot.

Walter plans to spend eight years with the Air Force. He wants to retire after 20 years if he remains with the Air Force. He enjoys working with computers and would like to find a good job in the field of computer science.



TOP—Evelyn Littlefoot plans to be a flight controller in the Air Force. ABOVE LEFT—Littlefoot participates in afternoon parade drill in the Marriott Center parking lot. ABOVE—Walter Yazzie's career plans include piloting helicopters.

High School Honors

Walter was raised in Window Rock and Fort Defiance, Ariz. He attended Window Rock High School for three years before moving to Mesa, Ariz., where he graduated from Dobson High School. He has been active in school as cross country team captain, competed in wrestling, and was a member of the National Honor Society, serving as a treasurer. During his last year he was named the Senior of the month.

Walter's hobbies include wrestling, weightlifting, running, gymnastics, eating his favorite Mexican food (enchiladas), and watching movies. He also says he enjoys his Navajo 101 class.

Walter also offered a little advice to students uncertain of career choices: "Check into the Air Force to see what it has to offer you in the field of your major. Then if you like it, you can join."

— for artist Bill Stewart

Scriptures come to life in comic format

by KEN SEKAQUAPTEWA

Those comic book heroes you idolized as a youngster are taking the form of *Book of Mormon* characters for Indian artist and BYU alumnus Bill Stewart as he tries to convince publishers that there is a market for a scripture-based comic series format.

A year ago, Stewart's brainstorm to depict *Book of Mormon* stories in comic book style led him to a market researcher who said the project would take lots of

work and money. The artist was referred to Deseret Book, a Salt Lake publishing company which told him that it was primarily interested in literary works and the idea involved too much money for its current plans.

“Marketable”

Though temporarily placed on “hold”, Stewart is not discouraged because he believes the series is worthwhile and marketable. He said there is nothing cur-

rently offered in this format. “I believe there is a broad audience waiting to receive a simplified version of *Book of Mormon* stories. My goal is not to re-tell the stories, but to give a different perspective through my artwork.”

Stewart said a current book of illustrated stories from the *Book of Mormon* is a good idea, but he does not think the artwork is up to par. “My style offers more

continued on next page



Sioux artist Bill Stewart

Scriptures come to life in comic book format

depth to the illustrations and is packaged in a unique way," he noted. "I see this format as a way to introduce young people to the *Book of Mormon* so that they will have a desire to read the scriptures."

Comic Book Library

Anyone who has been on an Indian reservation knows that in every home with children there is inevitably a stack of comic books in some corner, with issues ranging from "Casper" and "Archie" to "G.I. Joe" and "Spiderman." Stewart, an Oglala Sioux from Pine Ridge, S.D., said his childhood library was no exception.

"I read comic books left and right when I was a kid. My favorites were Hal Foster's 'Tarzan' based on Edgar Burrough's book, and 'Prince Valiant'. His characters seemed to come to life. The artwork was more believable and realistic to me," he explained, unlike the other comics' muscle-bound superheroes. His own style is greatly influenced by Foster's realism.

Natural Talent

But Stewart was not always so dedicated to his art, although he believes that he, like many other Indians, has a very natural talent for drawing. He recalled that his earliest "doodles" around age six showed artistic promise.

"I had the talent, and although most kids like to draw, I seemed to have a natural gift. My dad was also an artist. I was 10 years old when I really thought about art seriously," he stated. But he believes that his "typical" reservation childhood contributed to a temporary detour from art.

Hoping for Better

"My parents were alcoholics, and I grew up hoping always for better things. I seemed to make a right turn here and there, but along the way I stopped drawing because I lost my dream. I lacked self-confidence because of negative influences around the home. It was a vicious circle—I seemed not to be going anywhere."

Stewart credits the LDS Church's Indian Placement Program with providing a more solid foundation to his life. He graduated from Minico High School in Rupert, Idaho with a greater sense of identity.

Moral Values

"The greatest impact I felt from Placement was in the moral values that the gospel teaches," he stated. "I was lucky to live with foster parents who had strong moral values, even though I did not always agree with their cultural values."

He explained that the cultural adjustment was very difficult. "The two cultures were so different. I was misunderstood a lot because I was Indian, and in turn, I misunderstood others. (We all have our own stereotypes whether we admit them or not.) Additionally, I was really lost on the farm. It was a totally different lifestyle, and I didn't think or conceptualize the way they did."

Character Building

"But the strong character building aspects of the gospel helped me to grow," Stewart offered. "I had close friends who lived those principles, and I gained a testimony of the *Book of Mormon* and the gospel in those years."

During that period he felt that the few art classes he had in high school, and later on in college were not really a challenge to him. Looking back now, he believes it was because he was not really committed to any specific goal at the time.

Commitment

"Two years ago I made a commitment to myself, my family, and Heavenly Father to live up to my talents and to set goals. That in itself was the most difficult goal I have ever made," revealed Stewart. "I seem to have improved rapidly since then."

He is also realizing a deep personal commitment that he says each individual is seeking to fulfill. "Back in our minds each of us says, 'I'm sent to this earth for a reason. I have God-given talents.' Some of us are gifted speakers, some are musicians, some are blessed with wealth and they must find ways to share."

Use Talent Correctly

"Each person with that talent can use it or abuse it. The hardest thing to do is to use it the way Heavenly Father wants us to," Stewart stated. He realizes now that

throughout school art was his best area, other than an interest in history, and the two seem to be coming together now in his comic book series to help him fulfill his personal commitment.

Presently employed as a salesman for a concrete company in Murray, Utah, Stewart is completing by homestudy the seven credits he needs for a bachelor's degree in interior design. He received an associate degree in drafting from the college of Southern Idaho. He has worked as a draftsman and interior designer, but hopes that his comic book series will eventually lead to a career in art.

Family Support

Stewart says that his family supports his endeavors as an artist, especially his wife, Brenda, whom he met and married at BYU in 1978. An Iroquois from Las Vegas, Nev., she graduated in art, "and she's really a tough critic" of his work, Stewart admitted. She assisted him with some of the preliminary pencil drawings of the comic and helped work through the dialogue to help things flow.

The Stewarts have three children—Benjamin, 6; Rachel, 4; and Isaiah, 17 months. Bill says they all seem to have inherited some artistic abilities from their parents.

Challenging Project

Stewart plans to send samples of his work to a publisher in Denver, hoping for some positive results. But he said he does not mind the wait. "This project has been a challenge, especially to present everything in a pleasing manner. Even comic book artists have a code they follow—more discreet than what motion pictures depict."

"It's also important to leave something to the imagination so that the reader will want to read more from the *Book of Mormon*," Stewart added. "I want to share the good moral concepts from the scriptures, and leave something for the reader to think about. But despite the challenges, it's been an extremely fun and worthwhile project."

The *Eagle's Eye* will be showcasing panels from Stewart's "Promise Land Adventures" in upcoming issues of the magazine.

PROMISED LAND ADVENTURES

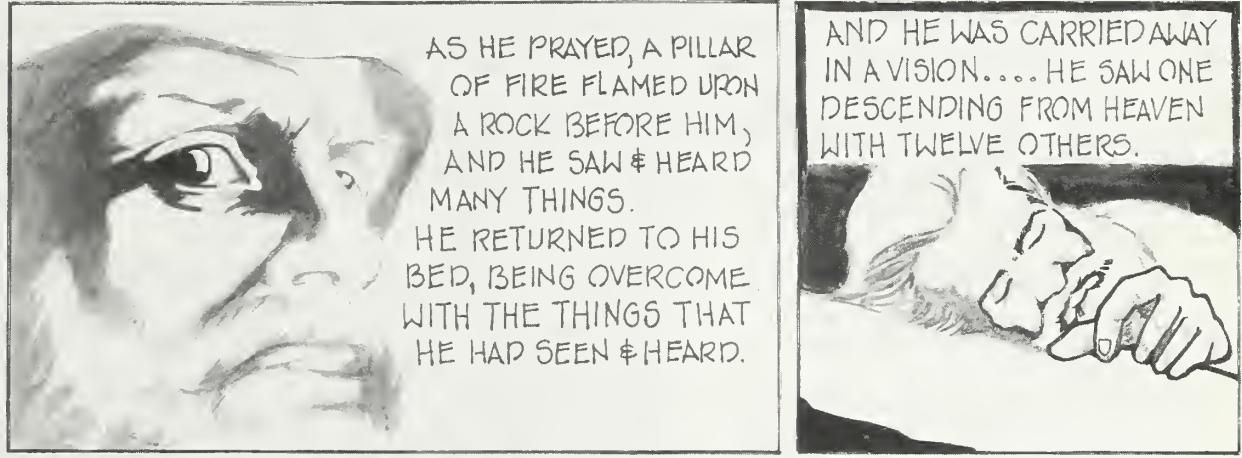
THERE CAME
MANY PROPHETS
PROPHESYING..

JERUSALEM, 600 B.C.

AND LEHI WENT FORTH TO
PRAY FOR HIS PEOPLE,
WITH ALL HIS HEART.



THAT THE PEOPLE MUST
REPENT OR THE GREAT CITY,
JERUSALEM WILL BE DESTROYED.

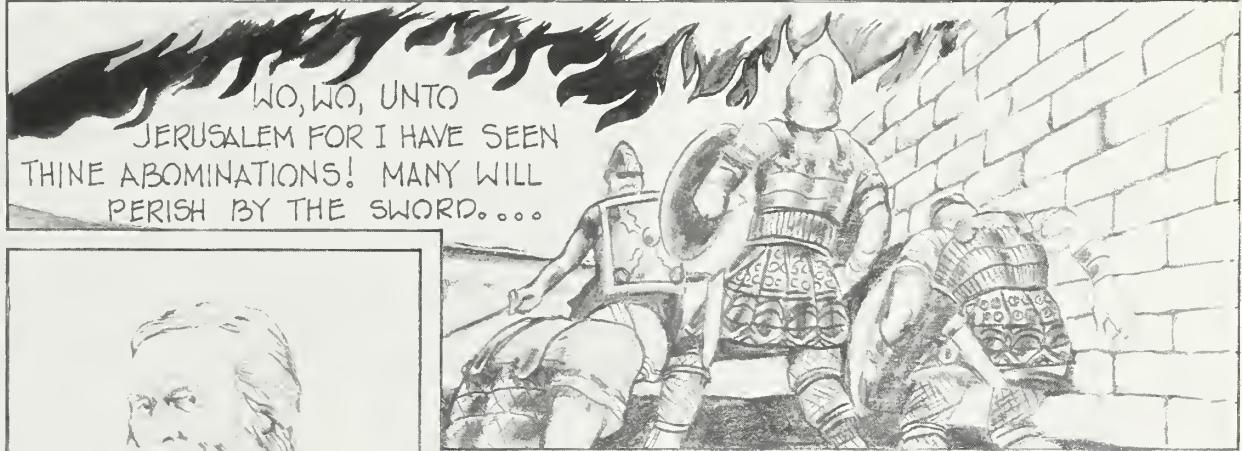


AS HE PRAYED, A PILLAR OF FIRE FLAMED UPON A ROCK BEFORE HIM, AND HE SAW & HEARD MANY THINGS. HE RETURNED TO HIS BED, BEING OVERCOME WITH THE THINGS THAT HE HAD SEEN & HEARD.

AND HE WAS CARRIED AWAY IN A VISION.... HE SAW ONE DESCENDING FROM HEAVEN WITH TWELVE OTHERS.

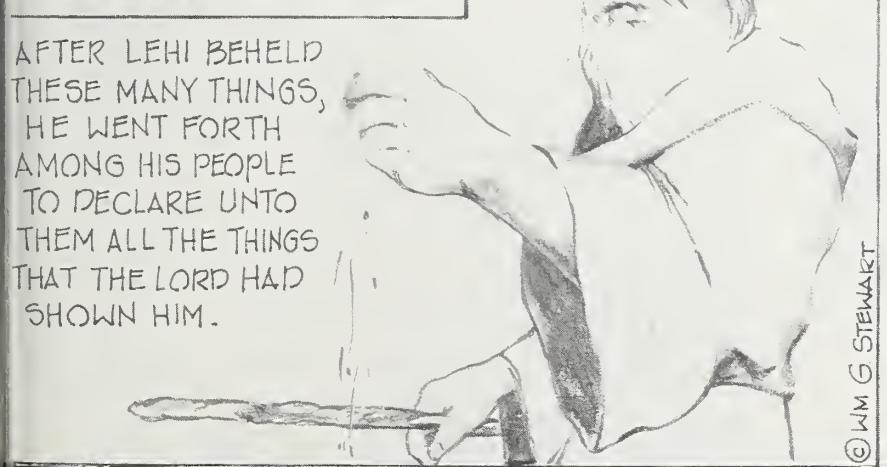


THE FIRST OF THE
TWELVE PRESENTED
LEHI WITH A
BOOK, AND BADE
HIM TO READ.
AND HE READ...



WO, WO, UNTO JERUSALEM FOR I HAVE SEEN THINE ABOMINATIONS! MANY WILL PERISH BY THE SWORD....

AFTER LEHI BEHELD
THESE MANY THINGS,
HE WENT FORTH
AMONG HIS PEOPLE
TO DECLARE UNTO
THEM ALL THE THINGS
THAT THE LORD HAD
SHOWN HIM.



AND WHEN THE JEWS HEARD LEHI THEY WERE ANGRY WITH HIM AND THEY SOUGHT TO TAKE HIS LIFE. (TO BE CONTINUED)

BYU honored by being first to exhibit RAMSES II

by DEBORAH ALLEN
and
ROBERT RALEIGH

Brigham Young University, in what has been called a cultural coup, has been selected to host the premier United States showing of the greatest Egyptian exhibit ever to tour the world: Ramses II, The Pharaoh and His Time. The 72-artifact exhibit, which is expected to draw at least 400,000 people, and possibly twice that number, will be displayed in the Monte L. Bean Museum from the end of October through April.

Egyptian officials have described the Ramses exhibit as larger, more beautiful, and of greater historical significance than Tutankhamen, the last such exhibit to come to the United States. Though the exhibit is seen as a great political success for BYU, Project Director Wilfred Griggs, the man who is largely responsible for its coming, feels its greatest significance is an educational windfall.

Powerful Pharaoh

Ramses II, also known as Ramses the Great, is considered to be the most powerful Pharaoh in Egyptian history. This collection is especially significant because it represents Egypt at the height of its



power. The exhibit includes not only such spectacular artifacts as gold bracelets likely worn by Ramses himself, but also tools of some of the workmen who helped build the tomb. It is a very good cross-section of life in ancient Egypt, according to Griggs. Griggs has been working on an archeological dig in Egypt since 1979, and has directed the dig since 1981. The acquiring of the exhibit is largely due to his work and reputation there.

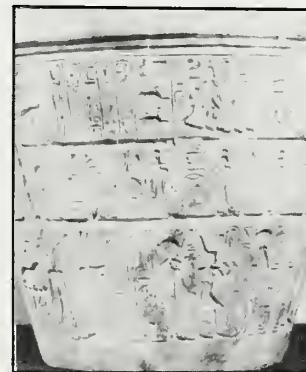
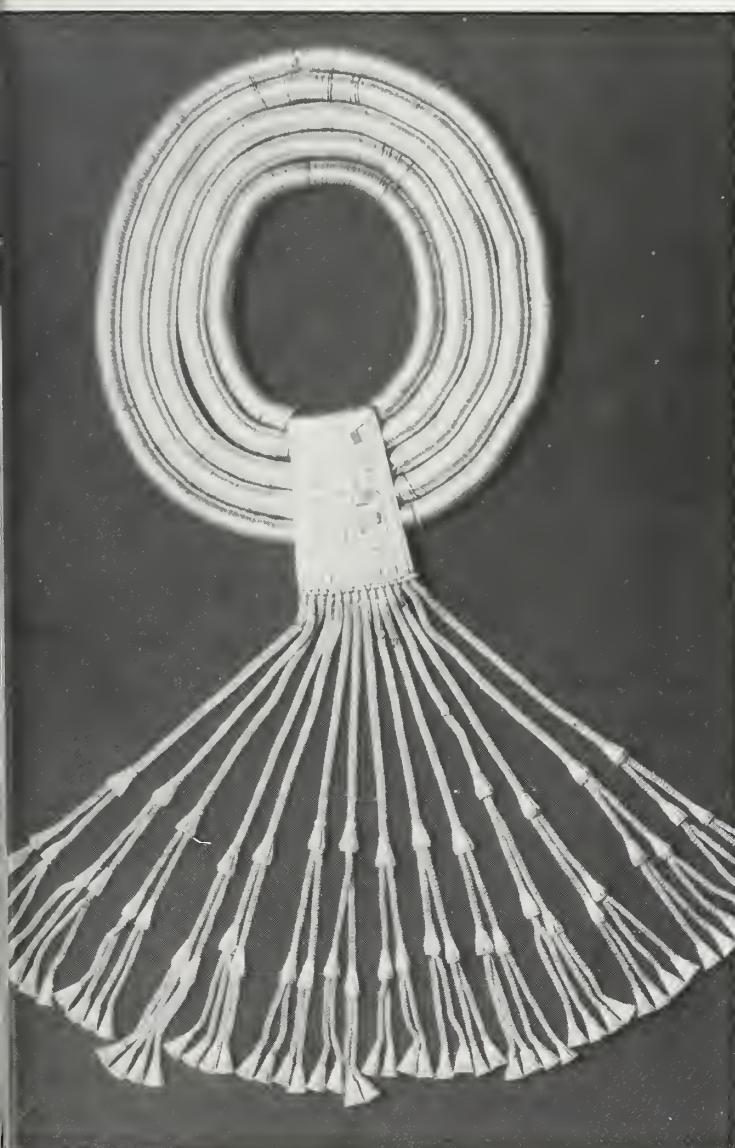
Griggs explained that the Ramses exhibit would be of special interest to Native Americans. Egyptian culture is very rich

in sacred symbols and themes, as are Native American cultures. Religion was very much a part of the Egyptians' everyday lives. Griggs suggested that Indians might be able to see and appreciate aspects of the exhibit that others might miss. He encourages Indian students to try to see through the Anglo interpretations, and to look for direct links between their own cultural heritage, and that of the Egyptians. "It would be interesting if the Indian people could come and lend a fresh viewpoint, new insight without having to be specialists," observed Griggs.

Quick to Prepare

BYU has put a lot of effort into the Ramses II exhibit. The university had only two-and-a-half months to prepare the museum. The preparations consisted of removing current displays, revamping lights to create the right atmosphere, painting murals, and setting up temporary walls. To adequately fulfill the needs and expectations of the Egyptian government, an extensive security system had to be devised. Every artifact is under constant surveillance. Along with the mechanical alarms there is the constant presence of security guards. Many people were contacted in preparation of informing the press and public.

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CLOCKWISE from ABOVE LEFT—Silver and gold vessel with a golden goat handle. University and Egyptian government officials cut ribbon opening the United States' premier showing of Ramses II exhibit at BYU. Ancient figures and symbols adorn one of the 72 artifacts on display. Closeup of artwork on wooden door features figures of king, queen and court. From the 21st Dynasty, a gold collar necklace of Psusennes I.

To help describe and explain the significance of the exhibit, Dr. Griggs wrote and published a catalog describing each artifact in detail. Also, during the fall semester a lecture series was offered which explained the exhibit and covered some facets of Egyptian culture.

Classes Offered

In order to train the hosts and hostesses, and because of the interest the exhibit generated in the community, Griggs organized a first-block class about the exhibit. The class included detailed descriptions of each artifact, and the cultural and historical framework needed to understand their significance. Because of the huge response to the first class, a second-block class was also organized.

A ribbon cutting ceremony, which was attended by prominent government and church officials, kicked off the opening day activities. Highlighting the October 25 opening was a gala black tie reception. It was an invitation-only dinner which hosted Egyptian and United States government officials.

Understand Cultural History

Griggs stated that this kind of exhibit is very important, because it helps us to understand our past, and our cultural roots. Often, he explained, we are "adrift, floating, a society without roots." When we can begin to understand our cultural history, we will better understand ourselves. The Ramses collection is special in this way, because its breadth introduces and expounds where we come from, culturally speaking.

"Ramses II was as great an Egyptian Pharaoh as there ever was," Griggs commented. "He reigned at the zenith of Egyptian international power." He had the second longest reign in Egyptian history, ruling for almost 67 years from about 1290-1224 B.C. He died at the age of 92. His funeral was probably one of the most extravagant and dramatic events the world had ever seen. Ramses II is famous for the quantity and size of his building program. He had numerous wives, including his chief queen, Nefertari, for whom he erected a great temple. He had children numbering well over 100.

Significant for LDS

Griggs also stated that this collection has great religious significance for Latter-day Saints. "The central institution of ancient Egypt was the temple," he observed. "The same is true for the LDS. Some of the funerary objects have stories written or carved on them telling them how to achieve eternal life—the judgment, the passing of tests and the signs and symbols that have to be given by the initiates before they can become the divine person they are seeking to be."

Though he said the religious elements in Egyptian culture are not identical to those of Latter-day Saints, nonetheless they are very valuable. They let us know what kind of things were going on in the ancient world. Many of the artifacts in the exhibit help us understand the significance of religion in Egyptian daily life, as it was lived.

Reinforces Lamanite Roots

Ramses II reinforces in many different ways the background of the Lamanite people, and of all peoples. Because of what can be learned from an exhibit like Ramses II, Griggs believes a university is an ideal place for it. "Universities have as their special responsibility, not only to their students but to the world in general, to try to bring to life for all people the heritage and legacy of man's existence."

RAMSES II

The Pharaoh and His Time



R A M S E S II

"It would be interesting if Indian people could come and lend a fresh viewpoint . . . "



Opp. page, TOP—Statue of Hauron God with Young Ramses.

BOTTOM LEFT—Inscription on clasp of gold collar necklace include names of cartouches, papyrus column, and winged beetle with sun disc.

LEFT—The door of Sen-nedjam's tomb shows intricate artwork.

This page, ABOVE—Gold bracelet imported from Mesopotamia, entitled, "Lord of Two Lands."

ABOVE RIGHT—Canopic coffin of the worker Sen-nedjam. This small limestone coffin contained mummified viscera of the deceased. Such coffins were placed separately in jars for burial with the mummified body.

RIGHT—Eagle's Eye staff members view outside of Ramses II exhibit, a specially constructed addition to the Monte L. Bean Museum.



Elder George P. Lee

Navajo general authority speaks on self-image, discipline



Elder George P. Lee has been a member of the First Quorum of the Seventy in The Church of Jesus Christ of Latter-day Saints since October 3, 1975.

A Navajo, raised on the Navajo reservation, he is the first Indian to serve as a General Authority of the Church. His present assignment includes first counselor in the North America Northwest Area Presidency and managing director in the Curriculum Department.

He received a bachelor's degree from Brigham Young University, a master's from Utah State University, and a doctorate in Educational Administration from BYU. Professionally, he has been a basketball coach, guidance counselor, teacher, educational consultant, federal-programs consultant for HEW in Washington, D.C., and president of College of Ganado on the Navajo reservation in northeastern Arizona. He recently served for three years as president of the Arizona Holbrook Mission for the Church.

His honors and awards include: Outstanding Young Man in America, Spencer W. Kimball Lamanite Leadership, United States Office of Education Fellowship, Ford Foundation Scholarship, and Navajo Leadership and Educator.

Born March 23, 1943, Elder Lee married Katherine Hettich, a Comanche Indian from Oklahoma. They have seven children.

Eagle's Eye editor Robert Raleigh interviewed Elder Lee regarding some of the challenges that Indians face today, especially Indian students attending BYU.

(First of a two part series.)

by ROBERT RALEIGH

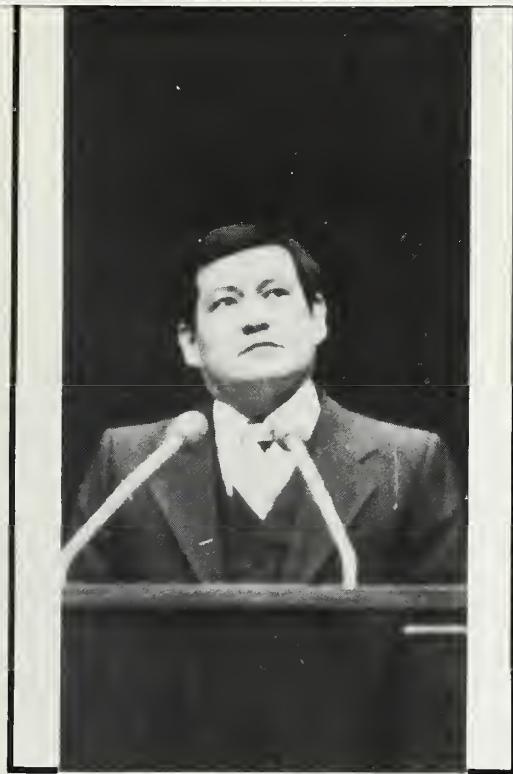
Ashkii Hoyani was born in adversity. His mother, on the day of his birth, climbed down the mesa where the family wintered and walked 15 of the 30 miles to Towaoc, Colo., to sell corn-bread, so that she could feed her other children. The clinic in which she gave birth to him was crowded, and could give her only the cold floor to recuperate. She hitch-hiked back to the mesa the same day, and climbed the final ten miles with an empty stomach and a baby at her breast.

The affliction that accompanied the birth of Ashkii Hoyani (Boy Who Is Well Behaved and Good) has remained a part of his life, and taught him many things. Now he is better known as George P. Lee of the First Quorum of the Seventy of the LDS Church. Elder Lee recently consented to an interview with *Eagle's Eye* to discuss some of the challenges that Indians face, and especially Indian students attending the university.

One of "The People"

Elder Lee is a Navajo, one of the Dine, or "the People." He was raised as an Indian, and was prepared from the time he was small to succeed his father as a hand trembler, or a medicine man. His life changed greatly when he was taught and baptized by the missionaries of the LDS Church, but he has never lost his strong ties with his people and his past.

One of the first changes that resulted from his baptism was his introduction to the Indian Placement Program of the Church. He soon found himself with the Harker family in Orem, Utah, where he attended school in the winters. He grew to love them as his own family. Later he attended Brigham Young University, and then served a mission on his reservation.



"Our greatest challenge as individuals is to develop a good feeling inside of ourselves."

One of the things that helped him to feel good about himself was his knowledge of the heritage of his people as a chosen race. He studied the *Book of Mormon* at an early age, and gained from it a sense of his worth. "I wanted to study [the *Book of Mormon*]. We need to get serious about the *Book of Mormon* and the church, and study it," he admonished. "The more I read that book, the more I prayed, and of course that put some beautiful feelings inside of me in the process. Because of that beautiful feeling I had inside, I had the same feeling about everything else. I had a good outlook on life in general," he concluded.

Reasons for Failure

The reason that some Indian students are not as successful as they could be, according to Elder Lee, is that they are held back by their guilt. They may have become involved with drugs, or alcohol, or immorality. They don't feel good doing things that they know to be damaging, and so they don't feel good about themselves. They are often depressed and discouraged. Those students who don't feel good inside are likely to transfer their negative feelings to those around them, or the Church, or white people.

Said Elder Lee, "Our greatest challenge as individuals is to develop a good feeling inside of ourselves. To feel of worth. To feel that you are a good person." In order to do this, Elder Lee encouraged Indian students to develop a personal relationship with their Heavenly Father: "I think I had a good relationship with my Heavenly Father. The more I prayed, and read the scriptures, the closer I became to God. That takes time and practice, but I was able to do it, and that helped me."

Returning to BYU, he became active as an Indian student leader, and in this capacity he met his wife, Kitty, a Comanche from Oklahoma. He received his B.A. and Ph.D. from BYU, and his M.A. from Utah State University. Soon after he worked for the Federal government as a programs specialist, working primarily with colleges and universities. He and his wife are the parents of seven children.

Elder Lee has met with great success in all areas of his life, though none of his successes have come easily. His first semester of college is exemplary of his determination to succeed. When he arrived at BYU, he signed up for 21 credit hours, not knowing what a large task he had taken on. In order to support himself, he was working three jobs, including a cleaning job that began at 3 a.m. each day. Despite the immensity of the undertaking, Elder Lee says that he "did well academically" his first year at BYU.

Self-Image Important

Elder Lee sees self-image as one of the most important determinants of a student's success. He, like all Indian students faced not only the normal challenges of school, but the additional struggle of adjusting to a different culture, that of the dominant white society. "If you have a good self esteem in both environments—in a native and a white culture—then you can function in both. You need to be able to transcend both cultures, so that you can function well in both," commented Elder Lee. He stressed the importance of feeling good inside as the catalyst of being able to feel good about life, about people of both cultures, and about the gospel.

Pressure

Elder Lee also recalls the pressure he received from home. His parents and tribe strongly discouraged him from attending BYU. When he arrived in Provo, he continued to receive pressure: "They would say to me, 'Come home, George. You don't need to be there. Come home and marry a Navajo girl; we will help you find one.'" Several times he felt a strong urge to leave school. "Sometimes a student will take off and go home, and skip his classes for a couple of weeks, and get in trouble academically," he observed. He cautioned Indian students about such pressures, and warned them not to give in to them at the expense of their education.

Finally, Elder Lee encouraged the students to think seriously about what they want out of their university experience, and out of life. He suggested that they set goals for themselves, and develop good study habits. Recalling his own studies, he advised, "I knew that if I wanted good grades, I had to work for it, to study for it. I couldn't play around and expect to get good grades. It's just a matter of really making a decision and disciplining yourself to achieve those goals."

Ezra Taft Benson new LDS president

President Spencer W. Kimball of The Church of Jesus Christ of Latter-day Saints died at 10:08 p.m., Tuesday, Nov. 5, 1985, in his hotel apartment in Salt Lake City of causes incident to age. He was 90 years old. Funeral services were held Saturday, Nov. 9, in the Tabernacle on Temple Square.

President Spencer W. Kimball, had presided over The Church of Jesus Christ of Latter-day Saints since Dec. 30, 1973, when he succeeded Harold B. Lee and became the twelfth prophet and president in 143 years.

Apostleship

He had served as a general authority of the Church since 1943 when he was called to be a member of the Quorum of the Twelve Apostles. In those 42 years he traveled hundreds of thousands of miles throughout the world and labored among Church members in 85 countries.

With twin mottos of "lengthen our stride," and "do it," his tenure as President of the Church was marked by major progress in activities to proclaim the gospel of Jesus Christ in all the world, to perfect Church members by preparing them to receive the ordinances of the gospel, and to redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth.

New Editions

During his administration, new editions of the Authorized King James Version of the Holy Bible and of other scriptures used by the Church were published. In addition, the subtitle, "Another Testament of Jesus Christ" was added to the Book of Mormon to underscore and clarify the relationship of this volume of scripture to the Old and New Testaments of the Bible.

Under his impetus the Church's worldwide missionary program expanded dramatically. The total number of missionaries serving increased from 17,000 to more than 30,000 at one point. The number of full-time missions rose from 109 to as many as 188 during his administration. An aspect that particularly pleased him was the increase in missionaries called from lands other than the United States and Canada, a growth of nearly 2,000 in 1973 to some 7,000 in 1985.

New Temples

Plans for 27 new temples have been announced by President Kimball—in Mexico, Guatemala, Argentina, Brazil, Chile, Peru, Germany, Sweden, South Africa, Japan, Korea, Philippines, Australia, Tahiti, Samoa, Tonga, Seattle, Atlanta, Dallas, Chicago, South Jordan Utah, the German Democratic Republic city of Freiberg, Las Vegas, Portland, San Diego, Toronto, Canada, and Colombia. The Brazil, Japan, and Seattle temples, upon

meetings," with Church meetings consolidated in a three-hour block on Sundays for efficiency, as well as for energy conservation and financial economy, was also adopted under his direction.

World Traveler

Perhaps no other religious leader in the world has traveled so widely in the same period to meet personally with Church members and others, including leaders of many nations, as President Kimball. A chronicle of his travels as Church President reads like a geography book and includes visits to England, Poland, Mexico, Federal Republic of Germany, Sweden, Austria, Brazil, Argentina, Japan, Italy, Greece, Egypt, Israel, the Philippines, Hong Kong, Republic of China, Korea, America Samoa, Western Samoa, German Democratic Republic, New Zealand, Fiji, Tonga, Australia, Tahiti, Scotland, Switzerland, France, Finland, the Netherlands, Denmark, Guatemala, Costa Rica, Panama, Peru, Chile, Bolivia, Colombia, Ecuador, Dominican Republic, Puerto Rico, South Africa, Paraguay, Uruguay, Venezuela, Canada, and cities too numerous to list throughout the United States.

He may well be best remembered for the 1978 revelation which allowed all worthy males, without regard for race or color, to be ordained to the priesthood, a responsibility previously denied blacks of African descent. The announcement of this revelation, which was precipitated by President Kimball's deep love and concern for all members of the Church, his appreciation of the faithfulness of those from whom the priesthood had been withheld, and his earnest appeals for divine guidance, came on June 9, 1978, and was met with great joy both within and outside the Church.

'ERA' Opposition

He will also be remembered for opposition to the proposed "equal rights amendment" which he and other Church leaders felt would cause great problems for the American people and their families.

He reaffirmed the Church's long-standing concern that women, as daughters of God, should have without discrimination every political, economic, and educational opportunity.

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Spencer W. Kimball

completion, were dedicated by him, and he also dedicated the Washington D. C. Temple, begun in an earlier administration. In addition, older temples were expanded and rededicated in Hawaii, Arizona, Logan and St. George, Utah.

He organized the first Quorum of the Seventy, a move which enhanced the organization efficiency of the Church during a period of rapid international growth.

Membership Growth

From 1973 to 1985, Church membership increased from 3.3 million to nearly 6 million. This brought an increase in local congregations, wards and branches, from 7,524 to nearly 15,000, and the number of stakes, local administrative units, from 630 to nearly 1,600.

An innovative concept of "block

following death of Spencer W. Kimball

Ezra Taft Benson is the new President of The Church of Jesus Christ of Latter-day Saints, the 13th President in the 155-year history of the Church.

President Benson selected as his counselors in the First Presidency, Gordon B. Hinckley, first counselor; and Thomas S. Monson, second counselor.

By unanimous action of the Council of the Twelve Apostles, President Benson was ordained and set apart, and his counselors were set apart in a meeting Sunday, Nov. 10, 1985, in the Salt Lake Temple. Further arrangements relating to the reorganization of the First Presidency were concluded Monday morning in a meeting in the Temple.



*President Ezra Taft Benson
Gordon B. Hinckley
Thomas S. Monson*

Former Agriculture Secretary

The new Church President has served as an apostle for 42 years, and gained international recognition for that and for eight years service (1953-1961) as Secretary of Agriculture in the Cabinet of U. S. President Dwight D. Eisenhower.

President Benson also announced that Marion G. Romney, counselor to both President Kimball and his predecessor, President Harold B. Lee, is now the President of the Council of the Twelve Apostles.



Elder Howard W. Hunter will be acting President of the Twelve in view of President Romney's illness.

Succeeds President Kimball

President Benson succeeded the late President Spencer W. Kimball, who died at age 90, Tuesday, Nov. 5, after nearly 12 years service in that capacity.

President Benson, 86, and his predecessor became apostles on the same day, Oct. 7, 1943. An apostle is a special witness of the name of Jesus Christ in all the world, responsible for building up the Church and regulating its affairs in all the world.

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The dynamic accomplishments of the diminutive Church leader have been realized despite a lifetime of challenges to his health. As a young boy, he survived typhoid fever, smallpox and a temporary facial paralysis. He lost most of his vocal chords to cancer in the 1950's and had to learn to speak again with a low and husky voice that became his audio trademark.

Heart Surgery

He was plagued from time to time with a heart ailment and underwent open heart surgery at the age of 77. Since 1979, he had undergone an implantation of a heart pacemaker and, on three separate occasions, cranial surgery for the removal of

fluid between his skull and brain.

Spencer W. Kimball was known as a master teacher, and a tireless worker who consistently set such a whirlwind pace of work and travel that he tired many of his younger associates.

Family Background

Born March 28, 1895, in Salt Lake City, he was the sixth of 11 children born to Olive Woolley and Andrew Kimball. Andrew was one of the younger sons of Heber C. Kimball, apostle, prophet, missionary and counselor in the First Presidency of the Church. He was a member of the Quorum of Twelve Apostles from 1835 to 1847 when he became a

counselor to President Brigham Young until his death.

Though born in Salt Lake City, President Kimball went to Arizona when his father was sent by the First Presidency of the Church to Thatcher in the rich Gila Valley to preside over the St. Joseph Stake. While listening to the stories of the Indians and hearing their songs as given by his Indian missionary father, Spencer was to develop a love for Indian people which would sustain him through the many years of leadership in Indian affairs.

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Smoke Signals

Smoke Signals

Larry Dennison IHC director in Salt Lake City

Larry Dennison, a Navajo and former BYU student from Fort Wingate, N.M., was appointed last fall to be the executive director of the Salt Lake Indian Health Center. Larry's hope as executive director "is to expand the services of the center by hiring full-time clinical doctors and making more local Indians aware of the available services," the *Deseret News* reported.

Background

Larry Dennison went on the LDS Indian

Placement Program to Provo, Utah when he entered the seventh grade and graduated from Provo High School in 1960. He served a two-year LDS mission in the central states and worked with the BYU motion-picture department when he returned. He took classes at BYU, majoring in sociology, and graduated with that major in 1969. He attended law school at the University of Utah for two years and, since then, has been involved with a variety of Indian programs.

Maestas Adams State

'outstanding alumnus'

Dr. John Maestas, a Tewa-Pueblo from Alamosa, Colo., was recently named Outstanding Alumnus of 1985 by the Adams State College Associated Board of Directors.

Maestas is director of development for the Brigham Young University Communicatians Department and also serves as Special Assistant for Private Sector Initiatives to the Secretary of the U.S. Department of Health and Human Services.

Education

After earning a bachelor's degree in speech and secondary education at Adams State in 1967, Maestas went on to earn a master's degree in public address-forensics

and a doctorate of education in curriculum and instruction, both at BYU.

Maestas' association with BYU continued after his graduate work was completed, first as an administrative assistant and then as acting coordinator of the Indian Student Programs and Services Division of the University's Indian Education Department. In 1974 he was named chairman of that department and served in that position until 1978, when he became director of BYU's Multicultural Education Department and served until 1981. During his tenure he established a Native American counseling center, a Native American student newspaper, a summer orientation program, and numerous scholarships.

—Louis honored

to People," was about "cycles" of preparation and subsequent service. In the spirit of the Navajo philosophy of "walking in beauty" he stated, "everything is in cycles: what you give, what you prepare for." To illustrate his theme, he quoted Socrates: "Know thyself, control thyself, give of thyself." He went on to cite formal education as an important step in learning to know and control oneself, and a springboard to helping one to "think for oneself, for one's family, and for one's nation."

Louis also emphasized the importance of being in harmony with others, with

God, and with one's surroundings. He advised, "Don't put yourself in a position to be off balance. Be forever in harmony with Father in Heaven."

He also read a poem he wrote entitled "Navajo—the Fourth and Glittering World," which included the following lines:

I am part of the roundness of the sun
I am part of the roundness of the seasons
I am part of the roundness of my surroundings
In them I am one
In them, my song is heard
In them, I am lifted to dance.

Miss Indian Scholarship pageant set for March

Contestants are wanted for the 7th Annual Miss Indian Scholarship Pageant that will be held March 15, 1986 at Orem Canyon View Junior High School.

Basic requirements for entering this pageant, which is a preliminary to the Miss Utah/Miss America Pageants, are: an entrant must be a female between the ages of 17 and 26 on Labor Day, a high school graduate, single and never married or had a marriage annulled, of good moral character, and a citizen of the United States. She should be able to prove at least 1/4 Indian blood. The deadline for applications is February 28, 1986.

Scholarship Pageant

"This is a Scholarship Pageant, not a 'beauty pageant,'" said Pageant Director Doreen Hendrickson. "The girls are judged on talent, evening gown, interview, and swimsuit. There is no entry fee." One of the previous title holders became Miss Utah and another was a finalist in the Miss Utah Pageant.

For more information contact Doreen Hendrickson, Box 1454; Orem, Utah 84057, or call (801) 225-2703.

First Indian woman mayor takes oath in Browning

Julene Kennerly was sworn in as mayor of Browning, Mont. on January 8, apparently becoming the first American Indian woman to head a U.S. city.

Kennerly defeated incumbent Steve Barcus last fall for the non-salaried, part-time position.

Kennerly is a member of the Blackfeet Tribe; Browning is the largest community on the Blackfeet Reservation.

Various Plans

She said she will try to rejuvenate the downtown area, get home mail delivery for the elderly and handicapped and try to break down "the old stereotype that Browning is a bad place and you don't go there or (else) fear for your life."

Smoke Signals

Chairmen continue to disagree on Navajo relocation

Navajo Tribal Chairman Peterson Zah has accused Hopi Tribal Chairman Ivan Sidney of not cooperating with negotiators to allow some Navajo families to stay on Hopi partition land. At the same time, Sidney has accused the Navajos of not cooperating with the relocation effort.

The Navajos have been trying to persuade the Hopis to allow some Navajo families to live on Hopi partition land. The *Navajo Times TODAY* quoted Zah as saying, "Lack of Hopi cooperation on this issue is unconscionable because of the human suffering that is involved. Many of these people are old and speak no English. All they know is the land. They belong to the land. To them, the land is sacred; it is their mother. It has been their home for generations. Monetary compensation means nothing. There is a serious question as to whether these Navajo families could survive forced relocation."

However, *The Hopi Tribe Newsletter* quoted Sidney as saying, "I will not give up another inch of Hopi lands." Sidney stated that the Navajos and the govern-

ment are asking the Hopis to give up Hopi lands while attempting to make the Hopis appear unreasonable.

"The Navajos have not given up anything, according to Sidney. "They are not being asked to give up anything. Instead they have gained 911,000 acres of traditional Hopi land through the courts and Congress in addition to the 400,000 acres of public land provided for the purpose of relocating Navajos from Hopi partition land." Also, Bertha Torres, Sidney's press officer, stated that in all previous talks with the Navajos "the proposals have been unequal exchanges."

Arizona's two senators have differing views about the land dispute, too. Sen. Dennis DeConcini stated, "I'll do everything I can to keep them (the Navajos) from having to move." He also called for Sidney to step down from office. On the other hand, Sen. Barry Goldwater stated that the problem "is never going to be satisfied until somebody has the courage to tell the Navajos to obey what up to now has been four court rulings to get off the land. It is really that simple."

Appeals court rules on Ute reservation boundaries

The Tenth Circuit Court of Appeals issued an "en banc" decision September 17 that could put some 2.5 million acres of land within the boundaries of the Uintah and Ouray Reservation of the Ute Tribe in Utah. The court held that the Uintah Reservation (now Uintah and Ouray) was not disestablished or diminished when a 1905 statute opened the reservation to settlement and 1,010,000 acres were set aside as a forest reserve. The court also held that the Uncompahgre Reservation, which adjoins the Uintah and Ouray Reservation on the eastern boundary, has not been disestablished.

The original Uncompahgre Reservation contained 1.8 million acres, of which 300,000 acres were added to the Uintah and Ouray Reservation.

The court ruling does not directly alter land ownership, but rather establishes

reservation boundaries for governmental jurisdictional purposes. The ruling could have major impact on the tribe's water rights, under the Winter's Doctrine. It would also affect hunting and fishing rights, possibly provide some land claims under the Indian Reorganization Act of 1934, expand governmental regulatory, taxing authorities and governmental responsibilities, such as law enforcement.

It is expected, however, that the State of Utah will seek Supreme Court review of the decision. The appeals court said that a 1984 Supreme Court decision, *Solem vs. Barlett*, ruled clear and explicit Congressional intent was necessary to diminish or disestablish an Indian reservation. The appeals court said this was lacking in the case of the Uintah and Uncompahgre reservations.

From: *Indian News Notes*

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—Pres. Benson

First Counselor

President Gordon B. Hinckley, 75, first counselor to President Benson, served more than four years, since July 23, 1981, as a counselor to President Kimball, responsible for directing the day-to-day administration of the Church as the President's health failed.

President Hinckley has served as a General Authority of the Church more than 27 years—as an Assistant to the Twelve beginning April 6, 1958, and as a member of the Council of the Twelve Apostles from Oct. 5, 1961, until his call to the First Presidency.

Second Counselor

President Thomas S. Monson, 58, second counselor to President Benson, has served since Oct. 4, 1963 as a member of the Council of the Twelve Apostles. He serves as chairman of the scripture publication of the Twelve, directing the publication of new editions of the standard works of the church—the Holy Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price; and is vice chairman of the Priesthood Executive Committee.

President of Council

President Marion G. Romney, 88, the President of the Council of Twelve Apostles, has served as a General Authority longer than any of his current colleagues. That service began April 6, 1941, when he was the first man named as an Assistant to the Twelve, a calling since absorbed in the First Quorum of the Seventy.

President Romney, a noted scriptorian and one of the chief architects of the Church's widely known Welfare Services program, was ordained an apostle October 11, 1951. On July 7, 1972, he was named a counselor to then Church President Harold B. Lee and then became a counselor to President Spencer W. Kimball on Dec. 30, 1974.

Acting President

Elder Howard W. Hunter, 77, acting President of the Council of the Twelve, was called to the Twelve on Oct. 10, 1959. A native of Boise, Idaho, and formerly an attorney and lay Church leader in southern California, he has been prominently associated in the Church's world-renowned genealogy, temple, and welfare activities.

—President Spencer W. Kimball

School Leader

President Kimball was a leader in school activities in Thatcher, where he was an honor student and athlete. After leaving the public schools, he attended the Church's Gila Academy (now Eastern Arizona Junior College) where he was president of his class for four years and school president as a senior. He attended the University of Arizona, and in 1969 he received an honorary degree of Doctor of Laws from Brigham Young University, in 1975 an honorary Doctorate of Philosophy degree from Utah State University, and in 1981 an honorary Doctor of Humane Letters degree from the University of Utah.

He was also honored March 9, 1982, at Brigham Young University when the 12-story Spencer W. Kimball Tower was dedicated. The tower, tallest building on the campus, houses the College of Family, Home and Social Sciences; College of Nursing; psychology, sociology, history and government departments; and a variety of centers and institutes involved in creative research in human behavior and the family.

Missionary Service

As a young man, President Kimball was called as a missionary to the Swiss-German Mission, but when the First World War began in 1914, he was transferred to the Central States Mission. During most of his 28 months in the Central States Mission, he was president of the Missouri Conference.

Camilla Eyring

Upon his return from his mission, Spencer Kimball met Camilla Eyring who was teaching in the Gila Junior College, and they were married in November, 1917. She was a refugee from Mexico, born in the Mormon settlement of Colonia Juarez and had been driven with her family from there at the time of the Villa Revolution.

Called to the Twelve

President Kimball was called to be a member of the Quorum of Twelve Apostles on July 8, 1943, and was ordained an Apostle by President Heber J. Grant, October 7, 1943.

President Kimball was the author of six widely-read books, *The Miracle of Forgiveness*, *Faith Precedes the Miracle*, *One Silent Sleepless Night*, *My Beloved Sister*, *Marriage*, and *President Kimball Speaks Out*.

Indian Programs

Dating back to President Heber J. Grant's administration, President Kimball was closely associated with and a leader in the Indian program and was chairman of the Indian Committee for a quarter century. Under his leadership, much was done for the Indians and he helped to institute the successful activity now known as the Indian Student Placement Program and assisted in all the other development programs for the Indians.

—Director's Corner

10. RESPONSIBLE BEHAVIOR: We value instruction, programs and services which promote the development of independent, responsible behavior. We recognize that informed choice and natural consequences are frequently involved in this development.

11. SPECIAL POPULATIONS: We value active diplomacy on behalf of the population we serve; and we encourage instruction, programs and services designed to give special attention to any environmentally disadvantaged member of the University community.

It is the dedicated mission of *Multicultural Programs* to insure that in planning these programs and services we make absolutely certain that what we "do" never does violence to what we are "for" as represented by these specific values.

I appreciate the opportunity to serve as director of *Multicultural Programs* and look forward to the possibility of having some influence in this expanded endeavor. We would sincerely appreciate any input you may have into what we are doing and how we might improve our programs.

Eagle's Eye

by SUNNY DOOLEY

The word that characterizes the *Eagle's Eye* staff for Fall Semester is diversified. Composed of eight cultures, representing a range of academic majors from comparative literature to physical therapy; having ambitions that span from holding the title of "Miss Indian USA" to running the Boston Marathon; this semester's staff has an edge on being versatile. Diverse in action and in ambition, they worked together to bring forth an issue of the *Eagle's Eye* that is informative and interesting.

Ken Sekaquaptewa leads the group as advisor, teaching the principles of journalism. A Hopi from Phoenix, Ariz. he is working on his Master's degree in communications. He advised students to "study hard, get involved and to take advantage of opportunities that would benefit ones' experience in life."

Editor

Returning this semester as editor is Robert Raleigh, a Lummi from Council, Idaho. A USA Presidential Scholar and BYU honor student, Robert would like to study in Russia and Israel. He is majoring in comparative literature and minoring in international relations. He enjoys backpacking and playing the piano.

Also returning this semester is Clint Johnson, the staff's head photographer and also program director of BYU's Cougar Cable. Falling in line with his desire to be a corporate media specialist in film and television, Clint finds his communication major beneficial.

Office Manager

A Santo Domingo-Hopi-Tewa, *Eagle's Eye* office manager Frank Poolheco is a graduate of Cibola High School in Albuquerque, N.M. He is a sophomore majoring in computer science and enjoys meeting people of various cultures. Graduating as the "Outstanding Indian Senior" in high school, Frank counsels students to develop good study habits and to take classes that

staff diversity adds variety to coverage

are academically challenging. He adds humorously that his future plans include "getting married and having '10 little Indian boys."

Also majoring in computer science with a minor in business management is Deborah Allen, a Kiowa from Anadarko, Okla. Receiving the American Legion Award for scholastic achievement in her home state, she enjoys traditional women's dancing, singing and "watching a sun set overlooking an ocean." Being a varsity cheerleader and a member of the National Honor Society in high school, she credits her mother for instilling the high ideals and goals that brought a belief in herself to make possible her dreams.

Ideals and Goals

Likewise, Sandralene Begay, a Navajo from Teecnospos, Ariz., acknowledges her foster mother, Judy Wright, in helping her understand her personal struggles and to set high goals. Setting her ambitions to hold a national Indian pageant title, she is majoring in psychiatry. A graduate of Bountiful High School, in Utah, she was actively involved in seminary as zone leader and was secretary of the Future Homemakers of America in her school. She enjoys little children, horses and soul-pop music.

Darlene "Dugi" Jenkins, a national award winner in art plans to become a doctor. She is a Navajo from Crystal, N.M., majoring in physical therapy with a minor in art. She suggests to individuals who would like to enter BYU to prepare themselves for the "hours of studying and learn to manage their time wisely." She likes to participate in a good game of basketball and would like to some day try hang gliding.

Longevity Inspires

Coming from Tuba City, Ariz., Evelyn Littlefoot admires her grandfather's longevity achieved through running, thus motivating her to become a competitive runner. She would like to run in the Boston

and New York Marathons and is currently an electronics major, actively involved with BYU's Air Force ROTC program. She collects posters of David Bowie and is a former Girl Scout.

Susan Reeves, an Isawout Indian from Cardston, Alberta, Canada, is a freshman majoring in special education. Par-

high school. She reigned as Miss Indian BYU and was nominated to be one of the Outstanding Young Women of America. She advised people "to become involved; to give of yourself. It is only through sacrifice one will know the joys of rewards."

Completing this array of diversity is Hee-Jay Wylie, a Korean graduate student



Eagle's Eye staff for fall semester, Top Row (L to R): Instructor Ken Sekaquaptewa, Hee-Jae Wylie, Frank Poolheco, Sunny Dooley, Head Photographer, Clint Johnson. Bottom Row: Susan Reeves, Evelyn Littlefoot, Darlene Jenkins, Deborah Allen. Not pictured: Editor Robert Raleigh, Sandralene Begay and Roberta John.

ticipating in the Summer Orientation Program, she found attending BYU worthwhile and takes advantage of all the opportunities that come her way. Her hobbies include playing the piano and singing.

'Become Involved'

Sunny Dooley, a Navajo from Vanderwagon, N.M., is a senior and will graduate with a bachelor's degree in speech communication rhetoric in December. She graduated from West High School in Salt Lake City and was a member of the National Golden Key Honor Society in

in information management from Seoul, Korea. A graduate of Kookina University in graphics design, she would like to one day work for "a company like IBM." She advises individuals to know themselves and to develop "a pace for their potential growth."

Diversity in personality, diversity in ambition and diversity in culture provides the edge for making the production staff for this semester's publication of the *Eagle's Eye* interesting. After all, the individuals who compiled this edition are just that — interestingly diversified.

A Tribute to Spencer W. Kimball

"You will preach the gospel to many people, but more especially to the Lamanites for the Lord will bless you with the gift of language and the power to portray before that people the gospel in great plainness. You will see them organized and be prepared to stand as the bulwark round this people."

—from President Kimball's patriarchal blessing

On September 13, 1946, President George Albert Smith asked Spencer W. Kimball to take over the work of the Lamanites.

"Since then, I have gathered with them around their campfires, chanted their songs, broken bread in their homes," President Kimball recalled. "I've found that they respond to the same teachings, they have the same emotions... the faith of the Lamanites is basic in their lives and is a pure, unadulterated faith."

"The Church has a unique interest in the Indian people and their development," he continued. "We have common fathers in Abraham, Isaac, and Jacob. We have the same ideas for the future. We've been separated into Lamanites and Gentiles, but now we move forward together. We are brothers and sisters under the skin."

President Kimball said it was providential that the Saints were forced from their homes in the Midwest and moved closer to the Indians, "so that we might all grow together."

"This is my home, with you," he added sincerely. "You are my people, and I love and appreciate you."



Spencer Woolley Kimball
March 28, 1895
November 5, 1985

multicultural
programs

eagle's eye



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